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Subject: Trustworthiness.

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HENRY WARD BEECHER.



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# TRUSTWORTHINESS.

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"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."—Psalms. ~~XIII~~, 1.

~~XII~~

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He is a faithful man who keeps faith. *Faith* is the equivalent of fidelity; and *fidelity* is what we mean by trustworthiness. He who has an assured character of fidelity, may be said to be a trustworthy man. It is on the subject of *Trustworthiness* that I shall speak to you to-night.

Although we are not living in such a time as that which led to the mournful complaint of the Psalmist; although we are not left to fear that goodness is failing, and that men are becoming universally unfaithful; yet it is true that the bands of obligation are becoming slack, and that men are becoming less conscientious. Nevertheless, we are growing. Modern civilization is not a failure. Our participation in it is not without eminent advantage. It becomes, however, a matter of more than curiosity—a matter of self-interest, and of Christian, earnest desire—to know whether we are keeping pace by moral growth, with our intellectual and physical development.

Our people are becoming more generally intelligent; more apt in industrial avocations; more widely enterprising; more generally successful. They are establishing individual power and liberty. They are grouping themselves successfully in households. They are rising to a higher level, on an average, than has characterized the households of former ages, or other nations. We are amassing wealth. There is a tendency to distribute culture; and, consequently, we behold refinement of manners.

All these things are well. They would follow in the footsteps of the Gospel of Christ. But they are all of them of little account if the ethical power of the Gospel is left out. If the sense of obligation which holds a man together, and gives him unity and universality in goodness, shrinks; if the sense of conscience between man and man grows feeble; if manly honor deliquesces into selfishness, then all our collateral advantages will be but delusions and deceits. There is no growth worth having which

does not crystallize around about a center of substantial, sturdy, moral goodness.

Without fidelity to all the duties of a true man in society there can be no religion which is of any value. It is quite possible for men to be religious and wicked. It is quite possible for men to have an ardor of devotion toward God with very little sense of obligation toward their fellow men. It is quite possible for men to make religious sensibilities and religious experiences a substitute for ethical integrity.

My belief is that among those who are mingling in life, who are bearing its burdens and necessary cares, and who are called to the transaction of business, there is the growing impression that men are becoming more and more untrustworthy. I will admit that there may be some illusion in the matter—that is, that in the great expanse of business, and in the augmentation of affairs generally, so many more men are called to responsible and trustworthy positions, that the supply is relatively less on the increase than the demands which are created for trustworthy men, and that the tendency is to suppose that the number of trustworthy men is gradually decreasing; while in fact the necessity for trustworthy men is increasing out of proportion to the supply.

But with every just allowance, with every prudent and proper qualification, we still feel that relatively we are losing ground in the matter of trustworthiness. A great many are honest, a great many are comparatively truthful, a great many are sturdy in a conscientious fidelity; but, after all, looking at the tendencies, at the general drift, at the common impression of men who are competent to form a judgment on the subject, I cannot but fear that one of the features of our times is a growing looseness in fidelity.

Let us look at it in a few points in which we may be able to judge. Let us consider it, in the first place, in regard to *truth*, which is the central trunk of trustworthiness. It seems to me that there is a growing want of sensibility to honor and religious fidelity, in the matter of simple truth. I perceive that in ordinary conversation men are not as careful of truth as they should be. I am not speaking of wilful falsehoods, or of the propagation and circulation of untruths. I am not speaking of the invention of lies, nor of the currency given to them by scandalous conversation. I refer to carelessness of truth. I refer to heedless and rash statements. I refer to practices which indicate, perhaps, not any intent of wrong, but rather the want of a love for the exact truth, or the want of sense and sensibility in particular. I do not mean exaggerations, though I think them to be very mischievous; or to blun-

dering aberrations from truth, which may or may not be mischievous: I refer to a low sense or tone of conscience in regard to accuracy and fidelity on the subject of truth-speaking; the habit of talking of things which people know nothing about, as if they knew all about them; the way of giving personal seal and stamp to statements which one has taken no pains to ascertain the truth of.

We are universally a reading people. We have spread before us an immense lagoon of knowledge every day. All things which pertain to government, and to business, and to household, and, unhappily, to individuals and private affairs, are exposed to the public view. And there is a want of judicial honesty in speaking of these things. We catch up things hastily. We do not care to examine them. We affirm them positively. There is the want of consideration. There is the want of a manly love of things just as they are, rigidly true, nothing more and nothing less. Carelessness of truth indicates a low state of conscience. There is a sad lack of fidelity where men do not care what they say.

Truth is the backbone of honor. It is the backbone of trustworthiness. It is the backbone of manhood itself. A man who does not care for the truth is no better than a jelly-fish. He has no stability; no firmness; no integrity; no organizing substance.

I apprehend, too, that over and above this carelessness, there is, in the rivalries and pressures of affairs, a growing tendency to misrepresent the truth. This is not the less dangerous because it is becoming so exquisitely artistic. We regard him as vulgar who is obliged to tell a lie outright. We think the thing should be done by implication. He is considered a blunderer, nowadays, who tells a lie. He ought to tell the truth so that *it* shall tell the lie. It is a matter of dexterity. The throwing of a shadow is enough. Men throw shadows on people's paths, and produce certain impressions on their minds; and then when they are arraigned for having made this or that misstatement, they say, "I did not say so. I never said any such thing. If you understood me so, that is your look out." Men really trap each other by half-truths. Half-truths are the devil's whole lies.

More and more, it seems to me, in the complicated affairs of life, in the heated rivalries of business, in their attempts to overmaster each other, in their conflicts, men allow themselves to use truth simply as an instrument of interest and convenience. They degrade it from its high function as a ruling principle, and as a thing to be revered in the name of God, and, being willing to use it as a mere currency, they soon debase it.

More than that, it does not seem to me that promises are kept

as they ought to be. The tendency is not in the right direction in that regard. There are some men whose word is as good as their bond, it is said. May their posterity be as the sands of the seashore! And yet, the number of men whose word is as good as their bond is not great.

More than that; unless men put their word into legal form, so that they can be coerced, it is not generally considered that their promises are worth much. I am not saying that there are not many honest men in every walk of life who, when they promise, perform; but I mean to say that the tendency is not in that direction. It is the other way. Men make more promises and keep less, every single ten years. They are more and more inclined to look at things sanguinely. They promise in one mood, and change their mind in another. They are disposed to make promises when things look favorable, and to draw back, under one and another excuse, when things turn against them. They swear to their own hurt, and do not keep their oath when they find that they can get away from it.

In this and other ways, it seems to me, the tendency of our times is not in the direction of the cleansing power of spiritual religion in the matter of truth-speaking, which is the fountain from which almost all efforts spring in a true manhood.

Trustworthiness, also, under assumed obligations, seems to me to be relaxing. I refer now to the things which men undertake to do; to the functions which they assume; to the positions which they accept. We have an army of agents, of clerks, of subordinates in various degrees, in offices and stores and manufactories, to whom we are obliged to commit portions of our affairs; and there should exist between the two parties in every case—the employer and the employed—a sentiment of honor. There should be a feeling of kindly good-will on the part of the superior, and a feeling of affectionate respect on the part of the inferior. But I think these things are being disintegrated by the spirit of the times. There is a kind of spurious individual liberty. There is a sense in every man that he is under obligation to nobody; that he has only to hew his own way; that he simply has his own fortune to make; that he has no one but himself to serve; that he is to consider the question of his own selfish advantage, and not the question of honor and obligation. It seems to me that the sentiment of service is becoming very much enfeebled.

Now, human society cannot cohere where a man cannot trust his fellow man. As soon as selfishness teaches the young how to interpret their duties, and how to discharge them, so soon that de-

cay will have begun which will, like dry rot in timber, bring down the whole fabric of society itself. You cannot discharge your duties to humanity without being in subordination one to another.

Society organizes itself by relative superiorities or inferiorities. We cannot escape, by any theories, from this inevitable necessity. It is as much a law of nature as any material coercing law. It is full of benignity. It is full of mutual obligation. The superior is servant in love to the inferior; and the inferior is servant in conscience to the superior. So they are relatively knitted together, and are necessary one to the other. And it is here that fidelity is required, and that men should discharge as in the fear of God the obligations which they owe to men.

But it is the complaint on all hands—I hear it every day—that it is the hardest thing in the world to find competent young men who can be trusted. It is a shame. To a patriot in heart it is a sorrow and a grief to hear such things said. I would that they were not in any measure true. I hope it is not as true as many represent it to be. But that it should be true at all is a shame. And that religion, and Christian associations, and Christian churches, and Christian households, do not bring out more young men who are faithful in their obligations to their employers is a shame. They fail, all of them, to perform the duty that is specially incumbent upon them. For a young manhood that is only smart and brilliant and capable, but is not faithful, is rotten at the core. I hear the same complaint in respect to the obligations of men with regard to promised work among the vast multitude of laborers who throng the continent. Far be it from me to say that there is among them in any greater degree than among any other class, the disposition to shirk obligations, or to bring less conscience or more selfishness to the discharge of their daily duties: nevertheless, it is true (I hope the tendency in that direction is only temporary, and that a better condition of things will yet prevail) that work is not performed as faithfully as it should be, nor as faithfully as the understanding is that it shall be.

It is very hard, too, for men who are moderate. They say that their employers are immoderate, and that they must defend themselves. Because their employers are selfish and grasping toward them, they are selfish and grasping back again. Eye-service is becoming too common; and a faithful and conscientious performance of work, not for the sake of one's own self-interest, but in the love of fidelity, is not increasing. I think the contrary tendency is growing.

Work is not well done. It is more extravagantly paid, and

there is less and less time given to it. The price demanded is greater and greater, and the work is more and more unsatisfactory. I am in this matter very sensitive. I sprang from workmen. Almost all my ancestors were mechanics; and I am not ashamed of work. Since Christ was the son of a carpenter, and was himself a working man; since work has had so noble a pilgrimage and function in life, I count it no small honor that I sprang from the loins of men who swung the hammer on anvil, and who drew the wax-end in the harness-shop. I am proud that I know how to work, and that I could gain a living by my hands if I should fail to get it by my head. And I feel an intense and growing sympathy, not simply for those who are workmen, but for those who are by work struggling to so manage their affairs as to gain more means and more power. But he who coins his conscience to buy prosperity, has lost his manhood for the sake of decorating his corpse with a more sightly shroud. It is a thing to be mourned over when working men have lost the sentiment of manly fidelity, and when they are men-pleasers and eye-servers, and not workers who work in the fear of God and in the love of fidelity.

I am afraid that those who reproach them most cannot always cast the first stone with propriety. When I look beyond the workmen to those who are in the ranks above them, I am sorry to say I do not find the same trustworthiness, or the trustworthiness that one might expect. Are grocers trustworthy? Are market-men trustworthy? Are merchants trustworthy? Are manufacturers trustworthy? Can any man, unless he is armed with all the skill of a chemist, unless his eyes are microscopic and his hand laboratorial, go into the market and buy fabrics that are not a cheat? Is cloth cloth? Is silk silk? Are colors real colors? Can a man procure the medicine that is to save his own life, or his child's life, and not have it adulterated? Does not the loom lie? Do not the scale and steelyards lie? Is not the whole traffic of society resting on a false basis? Is there not an element of imitation which is substantial counterfeiting? Is there not an element of infidelity that runs through all the commerce between men and men, honeycombing it? Men know it, and talk about it, and say, "Oh, it is the custom. It is the way of the world."

So, then, when you drink milk, you do not drink milk. When you eat bread, you do not eat bread. When you drink coffee, it is not coffee. When you take medicine, it is no longer medicine. We are fighting a battle of dishonesty which is running through every element that is produced by the industries of society. Men thrive on deception; and it scarcely enters into their conception that it is inconsistent with manhood, or with their relations in society.

I like to hear of eminent Christian experiences. I like to hear men tell me what a flood of grace they have had, and what a fire of the Holy Ghost has descended upon them, and how it has swept out their hearts. I would to God it had swept out their stores! Change of heart is good, but change of life is better. It would at least be more agreeable to one's neighbors.

How is it in this matter? Is there anything in religious doctrine that is an equivalent for ethical Christianity? Is there anything that is a substitute for fidelity between man and man? "No," men say; "but you can't live if you do not do as others do." Well, it is not necessary that you *should* live. When a man cannot live consistently with manliness, it is time for him to die. But that is false. A man *can* live right, although he may have to fight for it. Christian manhood is the thing for which we are called to fight the battle of life.

How is it in respect to offices of trust? I would not (for I think it would be immoral) spread the impression that there is no such thing as public honesty and public honor. I believe there are a great many men who are faithful in office, both in the higher and lower spheres of public service. I would fain hope that the dishonest men are the exceptions. I have no means of stating accurately the proportion of those that are honest, and those that are dishonest. I merely say, it seems to me that during the last twenty years defalcations, embezzlements, all manner of official dishonesties, have relatively increased out of proportion to the increase of the offices themselves. It seems to me there is less conscience and a larger temptation to betray trust than there used to be. It seems to me there are more persons who fall under the steady pressure of temptation than formerly there were.

We have had most solemn lessons given to us in this respect; but *I tell you that they upon whom the tower of Siloam fell are not more guilty than all they that are at Jerusalem.* We are all of us at fault. And yet I do not think that men are bad altogether, according to the magnitude of their operations. I regard the great outbreaks—the peculations, the combinations, the official dishonesties—which we see in society, as the carbuncles. Where does the carbuncle get its food? It draws it out of the blood, so that the system dries up. And so it is in the matter of public honesty. There is a low sense of honor and obligation under trust throughout the community, or men would not adventure such things. The immediate perpetrators of these crimes are not the less guilty; but they are not alone guilty. And no man should feel that his duty to the community is done when he has damned

these culprits. There is something back of them of which I shall speak by and by.

In the higher places of responsibility there is, it seems to me, a corrupt standard. Men in office are oftentimes faithful to their political party; in fulfilling their pledges to their friends they have a special and partial fidelity; but their larger obligation to patriotism, to God, and to their fellow-men, they do not feel. We need to have an intoned conscience in the administration of public and civil trusts.

Our courts need to be tuned up, and tuned again. They have fallen below "concert pitch." Our legislatures need a higher sense of what is true and manly. Our gubernatorial chair will bear more of the old oak of freedom which was in vogue when patriotism and self-denial went with honors and trusts. Our representatives all through the land betray their trust, and are guilty of the grossest infidelity—infidelity, not to the Book or to orthodoxy, but to honesty.

These things being so, how shall we meet this tendency to untrustworthiness?

I remark, in the first place, that it is impossible to legislate iniquity out of the world. The object of law is to give a standing-place from which men can operate, where the public conscience has been instructed, and where that public conscience is on the side of purity and justice and truth. But law alone is inoperative. You may make law upon law; your laws may be divided and subdivided, but you never can so multiply laws as by them to overcome dishonesty. The moment you make a law to stop dishonesty, dishonesty will undermine it. Law is overleaped and evaded in a multitude of ways, and depravity works on. You cannot by laws correct the evils of society. But law enables honest men and public sentiment to daunt and restrain men who are at all restrainable. You cannot correct any great public evil in any other way than by teaching the public. If men are unfaithful, the fault lies in the public sentiment of the whole community. Fidelity is to be the result of a better education; of a higher Christianity; of a new and a nobler application of ethical principles to every part of society.

We must have a higher sense of manhood taught in the household, my brethren. It is not enough for a man to succeed in being considered a man. It is not enough for a man to teach his children that they are to prosper by an accumulation of wealth, or by a brilliant reputation in a profession.

It is not enough, either, to teach our children that the chief end

of life is to get out of it safely. It is not enough to teach them that if they have a hope, and avoid anything like reproach for inconsistent Christian living, when they die they will be very well off, as that hope will take care of them at the other end. It is necessary to teach our children essential manliness, for the sake of manliness; truth, for the sake of truth; right, because right is better intrinsically; nobleness, because that is an attribute of manhood. We must inspire our children with higher conceptions of the dignity of right-living, and of the nobility of real manhood. And it cannot be done by a word dropped here and there. It cannot be done by a little instruction imparted now and then. It must be done when you are kneading the batch. There is many a dish that you cannot put pepper and salt into after it is cooked. They must be put in while it is hot. And so it is in bringing up children. All the essential instincts of a nobler manhood are to be melted and worked into them while they are growing up. It is not enough to teach them that they must learn hymns, and write texts of Scripture, and be pious and good on Sunday, and be respectable, and get through life with a good reputation. They must have a sense instilled into them that there is something higher than reputation—namely, *character*. The reality that is in them must be more and more held up before their youthful minds.

Fathers and mothers, with you lie the beginnings of the correction of the evils with which we have to contend in society. Start men better; lay the keel better; put up the ribs better; run the lines better; and the result will be better by and by.

Then there is a point in which our schools can teach religion, I think, with the consent of the churches. There are many churches that do not believe in the introduction of the Bible into schools. The Jew will let you introduce the Old Testament, but not the New. The Roman Catholic will let you introduce the Old and New Testaments if you will take his version, in the hands of his teachers. The Protestant will let you introduce the Protestant interpretation of the Scripture. But there are men who will not let you introduce it at all.

Wherever it can be done without dissent, I am decidedly in favor of having the Bible in our common schools; but wherever any part of the constituents of our common schools conscientiously resist it, I say you have no right to introduce technical religion and the instruments thereof, into those schools. You cannot do it without a violation of our American principles.

But there are some things that you can introduce into schools with perfect propriety—not theology; not “fore-ordina-

tion;" not "election;" not "effectual calling;" not "regeneration;" not "the trinity;" not any of the great doctrinal forms and instruments of religion; but truth, purity, integrity, honesty, fidelity, benevolence, good-will, patriotism. These elements are not sectarian. They are universal. If you may not bring the tree into the school, you may bring some of the fruits which the tree bears into the school. And you must. There is no period when the mind takes on the heroic faster than the earlier periods of instruction.

Oh! what an intense hater of the British I became when I was a school-boy! Did I not go with Paul Jones on his cruising voyages? Did I not glory in the battles that he fought against our father's oppressors? I have got bravely over it now; but I remember how fired my young views were with the combative patriotism which the school-books taught us at that time. I knew every vessel that went out of the harbor in 1812. I knew every incident of every battle. I knew almost every soldier, I was going to say, that tramped the revolutionary fields, and gloried in every one of them. And it was not until ripe and middle life, and after the church feeling of brotherhood had quite rubbed out the old prejudice, that I ceased to cherish a spirit of animosity toward old England, the old mother-country, the grand old parent of us all; a noble nation. Like oaks, it has some gall-nuts, some vast knots, gnarling roots. She has many faults, as such a nation must have, that has such brawn and bone and muscle; but I thank God for England. And I am proud that I have blood that came out of her veins, and that she is mother, not alone of our bodies, but of our ideas, and of our liberties, and of our institutions; but it took me years to get over the effects of primary education in regard to the British.

Now, if our children are so sensitive; if, when their characters are being formed, the pictures which are painted on their minds remain, how much would be gained if all our children in the common schools were inspired with ideas of trustworthy, honest, truth-speaking, conscientious manhood!

Then, there has been a great fault of neglect in the pulpit. These things ought ye to have preached—the doctrines of Christianity, and the experimental elements of Christianity; but these other things ought ye not to have neglected. Religion ought to be brought home to men in such a way that every one who goes for a month to a church, shall feel that he has been accepted if he has been made to feel the application of religion in those very places in himself where he is most liable to break down; where most he needs stimulus and up-building. Unless our pulpits have a higher and

more discerning, discriminating teaching; unless they advocate universal benevolence and justice in human affairs, as they are in the day in which we live, we shall not be able to hold the conscience of this great nation steadfast in this time of its unfolding and outward prosperity.

We are living in an age when the temptations to untrustworthiness will not diminish. They will increase. Never was there such a people spread over a territory. Never was there a territory with such a population. We are not drawing to us the old and infirm of other lands. The ships that bring armies of emigrants hither, are bringing the young, the capable, the hopeful. They are all striving, with lusty hearts and stalwart arms, for a better future. And in this vast and mingling mass of aspiring men, with different constitutions, and different natures, and different religions, it is extremely hard to have a common sentiment, and to have that common sentiment an ethical one. The spirit of the day in which we live is physical. The impulse toward enterprise and development is material.

Under such circumstances, in the midst of rivalries, and competitions, and unregulated and over-stimulated ambitions, we shall be likely to see less and less of sturdy trustworthiness and old-fashioned virtue. When a man's least word is as good as his bond—when, if a man promise, though he promise rashly and hastily, he stands to his promise, even if it takes half of his fortune—then we may look for the speedy ushering in of the millenium; but simple, indomitable trustworthiness I am afraid is to be hung up as we hang up the short breeches, the knee-buckles, the three-cornered hats, the old garments, the memorials of days gone by, when other costumes were worn, and other customs prevailed.

God forbid that human nature should unfold by its weaknesses rather than by its strong sides or elements. God forbid that the fruit of the Gospel should be, not righteousness and purity and love, carrying justice, but self-indulgence, and self-seeking, and selfishness, and grasping injustice, leading to inequalities, in which the strong tread down the weak, society itself becoming an engine of mischief, and laws making iniquity safe.

Let every parent take heed. Let every school-teacher take heed. Let every minister of the Gospel take heed. Let every editor, ordained for modern civilization, take heed. He who to-day sits in the editorial chair, sits second to none. In all the world of influence, it is for him to discriminate between right and wrong, and to be always on the side of truth, and justice, and purity, and manliness. And if the school, and the household, and the church, and

the editorial chair, co-operate with all the good men in the great professions and trades in the land; if we take hold of hands for a better sentiment and for a noble purity, we shall be able to resist the devil to the degree that though he may not flee from us, he will let us alone for a time; and I believe we shall raise the standard character of young men, so that we shall be proud of their honor, and their honor shall be in their truth, and in their honesty; and it shall be said, not only, "The fear of God is the beginning of wisdom," but "The love of God is the end of wisdom."

## PRAYER BEFORE THE SERMON.

We give thanks to thee, our Father, for all that thou hast manifested of thyself; for that great goodness which we have received from thee during all the days of our lives; and for the light which thou hast thrown upon the mystery of life. Although we cannot disentangle all the troubles which beset us, we rejoice to know that there is a world in which both joy and sorrow alike are working toward that which is good; that things are not forever to be as they seem here; that thou hast a government, and that though men may not behold nor believe, thou dost rule in the heaven, and upon the earth, and in the thoughts of men, and in their purposes. Thou art working out the counsels of thine own will, and working toward infinite goodness and purity. Thou art on the side of righteousness and truth, and justice and love. With these thou wilt build thy universe. Against all that is perverse and cruel, against all that is deceitful and corrupting, thou wilt set thy hand and thy power, and thou wilt purge them away, and thou wilt yet fashion the blessed city with precious stones that men rejected and cast out. Thou wilt build it gloriously.

We rejoice in thee. We desire to confirm our own faint faith in the thought of thy fidelity. We desire to gather strength in our conscious weakness from the belief of thine immortal strength. For thou never changest. Thou slumberest not, nor sleepest. Thou art never old, nor dost thou grow weary. Thou art God, the living God, blessed forever. In thee we put our trust. Take away everything that hinders the closest living by thy side. Take away unbelief, and darkness, and distrust, and fear, and remorse, and all things which are bred of sin. Draw us near to thee in a holy confidence, that we may be inspired by thee; that our thought of power may be derived from thine; that all the better affections of our nature may receive their impulse and be filled full of power, from thine heart.

We pray that we may have God abiding in us, and shaping our desires so that they shall be natural interpreters of him. We beseech of thee that thou wilt grant thy blessing to rest upon this congregation to-night. For thou only canst enter into the hidden thoughts and desires of every heart. Only thou canst help the helpless. Only thou canst cleanse the impure. Only thou canst inspire the discouraged to new life and endeavor. Only thou canst forget sin, and give the assurance of forgiveness. In the distemperatures of life, and in the turmoil of care and trouble, only thou canst say, "Peace I give you."

Grant to every one, to-night, as he needs, that gift of God which is most pertinent to his condition. Speak to every heart its own name, that it may know that God watches over it and thinks of it.

We beseech of thee that thou wilt grant thy blessing to rest not only upon us, but upon our households, and upon all that are far off from us. Remember the wanderers. Remember the absent. Remember those who are sick or are in trouble. Remember all those who are suffering from any reason. Grant, O Lord, that the consolation of the Holy Ghost may be shed abroad abundantly upon all.

We pray that thou wilt bless all our churches. May these groups and bands of men seek a nobler life, a better manhood in Christ Jesus; and may they be more patient with each other, and more earnest to understand each other, rather than to divide and separate. We pray that thou wilt draw men together by the band of common love, and common hope, and common aspiration. We pray that thy truth may be more fearlessly preached. May it purge the haunts of wickedness; may it cleanse the earth; may it be as fire, and consume the dross, and leave the gold pure. We pray that thou

wilt spread the truth through all our land. Be pleased to grant the spirit of moderation and self-government. May intelligence spread among all our people; and may it be an intelligence that shall lead, not to shrewdness, not to worldly wisdom, but to a God-fearing disposition.

We pray that thou wilt grant thy blessing upon the nations of the earth. May men learn to look upon each other as brethren. May wars, and all things that provoke war cease. We pray that selfishness between nations may perish. May there be a gospel at last that all shall love and espouse. We pray that thus thou wilt invite those who are strong for good, and hasten the day when there shall be born those who shall forward the light and power of the Gospel.—the blessed tidings to all parts of the earth, that all flesh shall see thy salvation.

We ask these mercies, not in our own name, but in the adorable name of Jesus, to whom, with the Father and the Holy spirit, shall be praises immortal. *Amen.*

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### PRAYER AFTER THE SERMON.

Our Father, we pray that thy blessing may rest upon the word spoken. May it be a word in season, exciting thought, purpose, vigilance, earnest desire. We pray that thou wilt grant that thy truth may shine so that men shall follow after thee, and not have delusive phantoms of pleasure and power. Grant that they may see that their prosperity inheres in their own excellence and integrity.

Pour out thy spirit, we pray thee, upon our nation; upon all this great population of citizens. We pray that men may take more kindly to each other. May they more and more harmonize in their interests. More and more may the truth prevail. More and more may moderation be known among all men.

We pray for the spread of religion, that has the promise of this life, as well as of that which is to come. And we beseech of thee that thy name may be glorified in the welfare of this great people, and in the welfare of all the nations of the earth. May thy kingdom come, and thy will be done, on earth as it is in heaven.

We ask it for Christ Jesus' sake. *Amen.*

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